

BETWEEN THE LINES

A Deeper Look...

#847- THE INAPPROPRIATE MESSIAH: Jesus and the Unexpected

Jesus' Challenges To The Expectations Of Kosher: In the Gospels there are many events recorded where Jesus just seemed determined to affront the areas that He did not see as necessary (in comparison to society around Him). Let's look at the progression of His ministry from the viewpoint of His enemies...

- Mark 1: Baptism is only necessary for Gentiles, isn't it?
- John 4: He's willing to be defiled by contact with Samaritans.
- Mark 8: You aren't even supposed to breathe the same air as a leper.
- Luke 5: What kind of self-respecting messiah mingles with foreign tax agents?
- Mark 2: He crossed our laws regarding harvesting on the Sabbath without apology.
- Luke 6: He has the audacity to heal on the 7th day instead of waiting a few hours.
- Matthew 5-8: By whose authority is He teaching? Not a ritual uncleanness, but...
- Matthew 8: Isn't messiah to concern himself only with the house of Israel?
- Matthew 9: Touching the blind is really walking close to the edge of pollution, and
- Luke 7: Touching a casket is absolutely crossing the line. Contamination by the dead.
- Matthew 9: This man mingles with all kinds of sinners!
- Mark 2: Aren't there rules established with regard to expectations of fasting?
- Mark 5: In one episode He's polluted by a bodily issuance *and* a corpse. Preposterous!
- Matthew 15: Alien, female, mixed blood, and a pagan to boot- and he doesn't care.
- Mark 7: Touching an impediment is pretty tenuous in the area of *Tumah* (uncleanness).
- Mark 8: Would a self-respecting messiah get this intimate with a blind man?
- Mark 9: Touching a demoniac is pretty close to mingling with demons, isn't it?
- Matthew 17: What type of messiah agrees to paying tribute to a foreign power?
- John 7-8: Would you disband the self-righteous to be left alone with an adulteress?
- John 8: The greatest of sins. He proclaims Himself the "I Am", the unspeakable.
- John 9: Not only healing on the Sabbath but also irrigating the earth. Really.
- John 10: Blasphemy, pure and simple. This alone could disallow His claim.
- Luke 11: Aren't we all clear about ritual washing? What's His problem?
- Luke 13: After 18 years like this you'd think the woman could have waited one day.
- Luke 14: A tremor or Parkinson's won't kill him before the sunsets.
- Luke 15: This Man mingles with all kinds of undesirables and doesn't apologize for it.
- Luke 17: Doesn't He know that lepers remain unclean until otherwise pronounced by the certified authorities? And one of them was a Samaritan anyway!
- Matthew 20: Man, doesn't He learn? He's touching a blind guy again.
- Luke 19: Mixing and mingling with a notorious traitor and crook, disgusting!
- Luke 7: I wouldn't be caught dead with a woman like that caressing me in public.
- Matthew 21: What kind of Messiah would speak against the holy temple?
- Mark 11: We still can't get Him to reveal who authorizes Him to speak this way.
- Matthew 22: In spite of Deuteronomy 17 He still tells us to pay tribute to a foreigner.
- John 12: Next thing you know He'll invite those aliens right into the temple!
- Matthew 24: He calls for the destruction of the temple! What's wrong with Him?
- John 13: A Messiah in a servant's role, washing feet before religious observance?
- Luke 22: Is this response to the Sanhedrin blasphemous?
- Matthew 27: Simply put, the Torah says, "whoever hangs on a tree is cursed of God".

In Conclusion: Do you follow the rationale of those who were not disposed to looking for this type of Messiah? They certainly could build what was (at least to themselves) a pretty strong case for the rejection of this Jesus of Nazareth as the promised One.

A Bible View of Feet: We westerners lose a lot of the punch of some Bible stories for we don't really understand the eastern mentality and the abhorrence for feet. Let's just grab a few passages to catch the theme...

- Genesis 18&19: We wouldn't even think of recommending this to our guests.
- Genesis 24: The servant gets the same recommendation.

- Genesis 43: Servants are provided so that the feet can be dealt with appropriately.
- Exodus 30: Priests remained unfit for sacred duty until the feet were dealt with.
- Judges 3: The first idiomatic use for relieving oneself in private body function.
- Judges 19: We see the same recommendation from a gracious host.
- Ruth 3: What's this single, foreign woman doing to him? Shameful!
- I Samuel 24: Saul also needs some privacy as he "covers his feet".
- I Samuel 25: The feet of servants. You and I wouldn't even think of it.
- II Samuel 11: It would be unseemly to come to a feast without dealing with your feet.
- II Kings 4: A desperate woman grabs at the feet of the prophet... why not an arm?
- Song of Solomon 5: After I've washed them I don't want to be defiled again.
- Isaiah 6: Even angels don't just flaunt their feet in the presence of the Sacred.
- Isaiah 49: The nations will be dust under your feet. That's pretty low, isn't it?
- Isaiah 52: It must be Somebody special to have "beautiful feet".
- Mark 1: Notice John's attitude (read in the context of Acts 13:25).
- Luke 7: Can this shameless woman degrade herself any more than this?
- John 13: What kind of Messiah washes his servant's feet, of all things?
- Romans 16: The saints will put their feet on the serpent too!
- I Corinthians 15: All will be in subjugation under Jesus' feet.

In Conclusion: And you just thought feet were another appendage!

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**Aliens, Gentiles, Foreigners, & the "Stranger in Your Gates":** We know that Israel got pretty snooty and exclusive, but what was God's attitude toward the alien who lived within the sphere of His people? Let's find out what the Torah says...

- Genesis 15: Don't forget, God's people have often been in that position.
- Exodus 12: They are to be treated equally in disobedience. Not better, not worse.
- Exodus 12: God made provision, from the beginning, for adoption and assimilation.
- Exodus 20: Don't force a stranger to defile the Sabbath for you.
- Exodus 22: Don't intentionally vex the one who is not like you.
- Exodus 23: Don't oppress them just because they are not one of you.
- Exodus 29/30: The sacred things are not to be items of their prerogative.
- Numbers 7/8: A reaffirmation that the sacred implements are for Israel alone.
- Leviticus 16: At *Yom Kippur* (Atonement) they are to be treated equally in the event.
- Leviticus 18: The resident alien is accountable to the same laws. Not more or less.
- Leviticus 22: Marriage to a stranger changes the lineage of the people.
- Leviticus 23: A needy stranger has as much right to the excess as anyone else.
- Leviticus 24: The same set of laws is applied to all, Israelite and alien alike.
- Leviticus 25: The stranger is under the same agricultural code and regulation.
- Numbers 1&3- The alien is not allowed access to the sacred sanctuary precincts.
- Numbers 9: The elements of Pesah (Passover) are available to all.
- Numbers 15: A stranger may also approach God with sacrifice.
- Numbers 16: Sacred objects are withheld only from aliens but non-Levites also.
- Numbers 35: The stranger may also find refuge just as any citizen of Israel.
- Deuteronomy 1: The courts provide equal protection under the law for strangers too.
- Deuteronomy 10: The alien should receive the same degree of mercy as an Israelite.
- Deuteronomy 14&16: You should always be as charitable with them as with your own widows and orphans.
- Deuteronomy 17: You should never have an alien as your king.
- Deuteronomy 24: Equal justice under this law for all.
- Deuteronomy 25: Don't marry one. Remain within the house of faith in Israel.
- Deuteronomy 28: If you obey you will lead them. If you disobey you will serve them.

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